3: Roberts S-4 (no date)1951 EDl Rumania EDl

and the investigators found many of the old labor contracts and obligations associated with pre-1914 Rumania.

Unable to support themselves in the community, many peasants were seeking temporary work in nearby market towns, and a number traveled as far as Bucarest, a distance of about 70 kilometers. The exodus in most cases was not permanent, and the peasants after earning some money returned to Dâmbovnicul. This movement to the city was a reflection of the new conditions, which were also seen in the houses and garments of the peasants: houses were no longer built to last generations as was the case in the more isolated districts to the north; the national costume was relegated to Sundays. Birth and death rates were high and the natural increase outran the emigration away from the plasă. The standard of living was very low; many families were undernourished.

A definite differentiation in the peasantry was developing. A few peasants—mostly those who had inherited medium properties—were enlarging their holdings; a few new peasant estates of over 100 hectares had been created. The poorer peasants, including many who had been allotted land, were losing their holdings. Investigations into debts and credit showed that even after the conversion of 1934 about half the households were in debt. Credit provided by the cooperative banks went almost entirely to the larger peasants; in one commune holdings of up to 5 hectares received only 7.9 per cent of the loans. The special political interest shown by the parties in the judeţ of Argeş seemed to have brought no benefits beyond permitting local party stalwarts to obtain extra funds to purchase land from peasants who were in debt or in need of money.

Such, then, was the land of happy peasants with their colorful folkways so picturesquely displayed in the travel literature of the Carolist era.

000 and the Cyrillic script invented for Slavonic purposes came to be used for religion, even in Roumania. Cities and towns were as yet hardly born in central and east-central Europe.

In the tenth and eleventh centuries, as the Dark Ages were passing away in the west, the idea of the city spread eastwards from the Rhine, sometimes under the leadership of the Church, sometimes around a military leader, sometimes through the planting of colonists by a leader. The Magyar kings accepted Christianity and were drawn into this current of activity, and Transylvania was a frontier land that needed to be developed and guarded. A people of transhumant shepherds and lowly cultivators scattered over a mountain territory was as yet too weak to do this or to resist effectively, while it had no reason to attach itself to the Magyar power, which had different linguistic and religious associations. The Magyars established allied Szekler peoples within the arc of the eastern Carpathians, apparently to some extent as a guard for the passes. They also brought in Saxon immigrants to establish cities as well as villages, and the Teutonic knights and Magyar aristocrats also came to add to the complexity. Szekler and Saxon were Roman Catholic, so a religious complication was added to the linguistic one, and this complexity was further increased when the Saxon element became Protestant on a Lutheran basis, while Unitarianism developed among the Magyars, and the Uniate scheme spread in the border zone between Catholic and Orthodox.

133 Beyond the old Dacia, that is outside the Carpathian bastion, the plains of Wallachia and Moldavia long were highways of barbarian warriors, while their lands nearer the hills are floored by large quantities of boulder-strewn outwash from old sub-glacial conditions in the mountains, so that the areas of more cultivable alluvium are, in the hill country, largely 369 riverside zones. The development of a measure of urban life 361 apparently came later here than in Transylvania, and it may owe something to the Saxon ideas expressed in Transylvania, though neither Saxons or Szeklers are present, and the characteristic Saxon house type with its great arched doorway is completely absent, as is the walled town. The Transylvanian Saxon village (note the villages called Cristian near Sibiu and near Braşov) might have a fortified enclosure around its church, a centre of refuge and of authority. How far analogous developments outside the Carpathian arc are due

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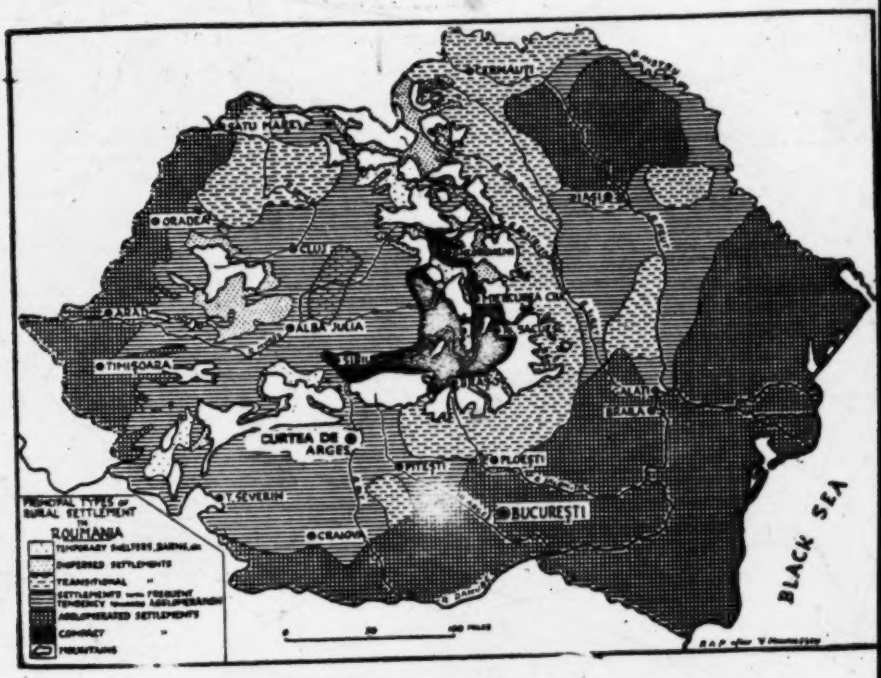
o imitation of the Saxon, and how far they are independent levelopments of a natural and comparatively simple idea, it would be difficult to decide. It is at any rate interesting that the old town of Curtea de Argeş shows clearly as its nucleus a fortified enclosure around its splendid old church of the fourteenth century, the Biserica Domneasca.

H. J. F.



361 towns, stands a church in a fortified enclosure, and the town
133 has been laid out beyond this. It is possible to infer that a similar process has worked itself out, but to a lesser degree, both in the Saxon villages of Transylvania and in such cases
361 as that of Curtea de Argeş. Here the church-and-castle
471 nucleus is as usual the focus of roads, the principal one of which runs along the terrace as already mentioned. Two others lead down towards the river, one on each side of the fortification, but not exactly to the bridge, the position of which is rather determined by gravel banks where the small seasonal brook referred to above joins the river. Some other roads or trackways branch off in a bunch just east of the nucleus and stretch up into hills of unconsolidated material, their woodland cover increasing with altitude and becoming practically continuous forest at about 600 m. altitude over sea. Where the woods are not continuous there is pasture up to which animals may be drawn every day in summer. One of these roads leads past a little old church of S. Mary and appears to be an old track leading obliquely up the hill and over into the next valley to the east. Along the beginning of this trackway are the homes of numerous craftsmen, especially potters, but we did not get evidence of a guild or zunft of potters. We are not here dealing with quite the same scheme of organisation as that of a trade in a street within a walled town. The main business part of the town has lain between the bridge end and the road on the terrace, 10-20 m. above the river, and the town has been physically constrained to spread along that road. The extension southwards has an interesting eighteenth century house overlooking a square set out quite recently. The extension northwards towards the monastery gives a ribbon of buildings mostly modern.

● 367 On the whole, one has the impression of a focus of peasant
443 life with fairs and markets and opportunities of sale of craft products, especially pots, to country folk. There is evidence of considerable quite modern growth, and also apparently of growth one to two centuries ago, a growth which it is tempting to associate with agricultural development gathered around the spread of maize and potato, but proof is lacking.

361 Curtea de Argeş owes a great deal of its importance to its
771 religious and princely associations, and both the Biserica Domneasca and the monastery church are important here. The latter, near a ford, may well have more ancient associa-

[In Curtea de Arges-- 25 Analyst]

owner's farm, where the cows are kept in sheds, and the sheep, which are more hardy, are penned on the arable land, particularly on the maize stubble. Both sheep and cattle are fed on fodder crops during the winter. The surplus animals are sold at the autumn fair, and form a source of revenue.

WHILST ON the high pastures the sheep are clipped twice, and the wool is divided amongst the peasants in proportion to the number of animals sent up. The cheese is usually shared by the owners of the animals in the same way, the mayor and his committee being responsible for the correct apportionment. In the Valley of the Argeş co-operative dealers from Bucharest frequently buy the cheese "in bulk" direct from the commune, and the monetary value is shared between the owners of the animals.

OXEN ARE used almost exclusively for draught purposes, the numbers kept in this district being somewhat in excess of the farmers' requirements, owing to their use for lumbering (see below).

PEASANT FARMING in the Valley of the Argeş is no longer entirely on a subsistence basis. Two factors have tended to modify it. Firstly, the position of the valley, opening as it does directly on the Wallachian Plain, with its rich grain lands and containing the capital Bucharest, has allowed commercial intercourse to develop. The Argeş peasant no longer cultivates wheat; he does not mind if his maize crop is good enough for fodder only, for he can buy both wheat and maize from the plain. Further, he finds a ready market and so a money income in Bucharest for his surplus fruit, particularly apples, and cheese. Secondly, the forests form a valuable asset to the peasant. During the winter felling takes place in the upper basin of the Argeş; in spring and summer the timber is transported, and work in the State mill in Curtea goes on all the year round. Practically every household has somebody working in the timber trade, and the money so earned (as much as 100 lei per day for a man supplying his own yoke of oxen) reduces the dependence of the family on the farm.

AT CURTEA DE ARGEŞ is the School of Agriculture, Regina Elizabeta. Although only a small percentage of its pupils is local, it is gradually influencing the farming of the neighbourhood. Experiments in cultivation, plant breeding and